

Health Care Activities of Christian Missionaries in the Irrawaddy Delta During the Colonial Period

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岡山大学大学院社会文化科学研究科紀要

第47号 2019年3月 抜刷

Journal of Humanities and Social Sciences

Okayama University Vol.47 2019

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In this paper I will reveal Christian Missionaries activity in Irrawaddy Delta, especially the Karen people who live in Bassein. The purpose of this paper is to know what kind of disease people suffered during the colonial period, what Christian Missionaries did health care activities at Bassein, how the Karen women participate with Christian Missionaries and try to improve themselves and how far the Karen native doctor served not only the Karen people but also the other ethnic in the medical field. In writing this paper I use the primary source I got from Professor U Tun Aung Chain (Son of Dr. Ba Than Chain) Manuscript, and other sources from the National Archive, Library of Patheingyi-Myaungmya Karen Baptist Theology, Library of the Myanmar Institute of Theology, Library of the Karen Baptist Theology,

Medical Work In Lower Burma

The main medical work in Lower Burma was begun between 1880 and 1891 by the Woman's American Baptist Foreign Mission Society. Miss Susan Haswell in Moulmein was so impressed with the need that she opened a small hospital on the Morton Lane School Compound, employed a nurse and had the older pupils help care for the patients. Dr. Ellen Mitchell already 50 years of age, arrived in Moulmein, Burma in 1880 as the first woman missionary doctor. The new doctor plunged into the study of Burmese as well as active medical work. Dr. Mitchell worked for 9 years before taking her furlough, during which she pled the cause of medical mission. When she sailed for Burma again, she was accompanied by Miss. Elizabeth Carr, a nurse. They carried on an active medical programme in 4 local Baptist schools in Moulmein with Miss. Haswell started a home for leprosy patient which was developed into one of the best home and hospital for leprosy patient in Burma.¹

Dr. Matchell died in April 3, 1901, after serving in Moulmein for twenty- two years. In 1913 Mr. Authur Darrow, a missionary to the Mons was able to buy a 7 acre site for a new

¹ Maung Shwe Wa, *Burma Baptist Chronicle*, Book I, Rangoon University Press, 1963, pp. 240, 241. (Baptist Chronicle, Book I)

hospital on the hillside just beyond the girl's school with funds given by the Mons. In Moulmein 1917 the new hospital was built. Both local resident and the government gave liberally to supplement the mission grant. When Dr. Martha J. Gifford arrived as the first doctor of the new hospital she was accompanied by Ma Hla Yin, a Mon young woman who had gone to America with Darrow to study nursing. She taught Burmese to the new doctor, instructed the class of nurses and became the first night supervisor of the hospital. By 1921 the training of nurse was extended to 4 years with sicknursing followed by midwifery. The first class of nurse graduated in 1922 with Naw Thein May, Naw Rosie and Ma Po Byu being among the graduates. By 1924 when Dr. Gifford went on her first furlough, the nursing school had been recognized by the government, 9 nurses had graduated and 13 more were in training.

As for Rangoon the Woman's American Baptist Foreign Mission Society sponsored other medical work. Mrs. M.C. Douglass, who had been associated for seven years with Miss Gage at Kemmendine Girl' School, took thorough medical training during her first furlough. After she returned in 1882, the Kemmendine building was enlarged and hospital department added. In 1887 Dr. Douglass was invited by Lady Dufferin, wife of the Viceroy of India to open a woman's hospital and nurses' training school on Mission Road. A year later, Dr. Cote, a second missionary took over the running of Dufferin Hospital from Dr. Douglass. This Hospital today as the largest government lying-in hospital in the country, though very few people know of its Christian beginnings. In Rangoon the Baptist Spectacles Clinic started by Miss Marian Shivers carried on by a mission committee with Mrs. Bertha Dickason as a chairman and a staff consisting of Daw Tin, Dr. Tin Lat and Mr. Pastina. Friends in America send out used glasses which are measured and used to fill prescriptions for Christian workers and others who cannot afford the luxury of new spectacles.²

Health Condition at Bassein

Concerning with the health condition of the people in Bassein, there were outbreak of malaria because of the birth of mosquitoes that caused the disease due to the terrain, weather and covering of forests, swamps and salt fields.³ The cholera was infected to the port cities from foreign countries and as Bassein was a port, it was easy to infect and easy to spread to the delta

² *Baptist Chronicle*, Book I, pp. 241, 242, 244, 245.

³ *Burma Gazetteer, Bassein District*, Vol. A, Rangoon, Superintendent Government Printing, 1916, p.120.(Bassein District)

with heavy casualties. The cholera had also outbreak such as Sittwe, Bassein and Mandalay.⁴ In 1863-64, seven percent of the prisoners had died of cholera at Bassein Prison and 15% of prisoners at Taungoo Prison.⁵

In 1872, cholera had outbreak in Bassein district and the casualties at Bassein Township were 141 deaths. It was found that the outbreak of cholera had increased in the period under survey because in 1885-1886 there were 1,062 deaths of cholera in Bassein District and in 1886-87 there were 1,136 deaths, in 1890-91 there were 194 deaths and in 1893-94 there were 109 deaths and the rate of outbreak could be deterred.⁶ But in 1897-98, the outbreak of cholera had become more serious than previous and happened throughout the year.⁷ Consequently it was found that a Cholera Hospital was built at Bassein in 1889-1900.⁸

Another disease was Small-pox. In 1875, 149 people died of the disease. In 1863-64 only 31 vaccinations were performed and all were unsuccessful. However 1,156 people were vaccinated in 1875. In 1888 the Vaccination Act was extended to Bassein. In spite of the protection afforded small-pox is still common.⁹ Plague was also an infectious disease like small pox and cholera and it could be prevented but it was the most serious among the infectious diseases.¹⁰ The vaccine to prevent plague or anti-plague vaccine was obtained from Bombay.¹¹ The vaccine to prevent plague or anti-plague was done mostly at the town such as Mandalay and Bassein in 1924. Although the vaccination of anti-plague was the best method to prevent the disease, it could not totally wipe out the disease in Bassein district. The outbreak of other diseases in the district were tuberculosis, beriberi, enteric, venereal disease lepers, deaf-mutism, blindness and insanity.¹²

In 1896 there were forty-four hospital and dispensaries in Lower Burma by British Government. Out of the forty-four, Bassein District had four hospitals in Bassein, Ngathaigyaung,

⁴ *Report on the Public Health Administration of Burma for the year 1923-25*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1926, pp 12, 13

⁵ *Report on the Administration of Burma for the year 1863-64*, Rangoon, Government Printing, 1864, p. 16

⁶ *Bassein District*, p.119

⁷ *Report on the Administration of Burma for the year 1899-1900*, Rangoon, Government Printing, 1900, p. 29

⁸ *Report on the Administration of Burma for the year 1922-1923*, Rangoon, Government Printing, 1923, p. 95

⁹ *Bassein District*, pp. 119, 120

¹⁰ *Report on the Administration of Burma for the year 1905-1906*, Rangoon, Government Printing, 1906, p. 60

¹¹ *Report on the Public Health Administration of Burma for the year 1923*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1924, p. 23

¹² *Bassein District*, pp. 120, 121

Kyaunggone and Kyonepyaw respectively.¹³ The first hospital in the district was at Bassein. General improvements were carried out from time to time and in 1897 quarters for a nurse were built at a cost of Rs. 2,720 out of the subscription fund (Subscriptions Fund collected for a memorial to his late Majesty King Edward VII). In 1901 the number of in and out patients treated was 988 and 16,311 respectively. The Porter operating treated was built in 1904, and in 1907 a Mansfield oil gas installation for the operating room was fitted up. The operating theatre was completed in 1914. To meet the growing needs of the town lady doctor was appointed in 1907 and a female dispensary supported entirely from Provincial Funds (Municipality Provincial Funds) opened. At Bassein General Hospital, one female ward was constructed in 1913 and completed in May 1914. The staff of the hospital and female dispensary under the Civil Surgeon comprised with one European matron, three Sub-Assistant Surgeons, one lady doctor and 37 others.¹⁴

Moreover the Nursing and Maternity training Schools had been existed Bassein District during 1866 and 1948 by the Government. Hospital that were acknowledged to train the nurse were Rangoon (Yangon) General Hospital, Rangoon (Yangon) Maternity Hospital, Moulmein (Mawlamyine) Ellen Mitchell Memorial Hospital (Now Branch of General Hospital), Mandalay, Bassein and Sittwe Hospitals.¹⁵ Among them the Nurses Trainings were opened at Rangoon, Bassein, Moulmein, Sittwe, Maymyo Hospitals and Ramakhrishna Hospital. All the trainings opened above mentioned hospitals were taught in English. The Midwives Trainings taught in Burmese were started on 1st April 1937.¹⁶

In rural area the Burman medicine- man or Saya still reign supreme : occasionally one may be found who has among his stock some simple English medicines, but native remedies, simple and charms are still practically the only remedies available to the mass of the people. Among the Karens with their large proportion of educated boys and girls modern medicines and medical methods find more favour. In Bassein town there are three private practitioners, who have qualifications for the practice of Western medicine and they are resorted to in considerable numbers by the more educated sections of the community.¹⁷

¹³ *Report on the Administration of Burma for the year 1876-77*, Rangoon, Government Printing, 1878, p. 25

¹⁴ *Bassein District*, p. 122

¹⁵ *Triennial Report on Hospital and Dispensaries in Burma 1923-25*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1926, p. 2

¹⁶ *Annual Report on Hospital and Dispensaries in Burma for the year 1940*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1941, p. 30

¹⁷ *Bassein District*, p. 123

Health Care Activities of Christian Missionaries in Bassein

On the other hand Christian Missionaries of the Baptist Mission made an effort to promote knowledge of public health and cleanliness. In 1848 Rev. Francis Mason published a book name *A Few of the More Important Parts of Physiology, with Explanations of the Causes of Disease, Materia Medica and Pathology* with 160 pages text in Sgaw Karen and English. In that book Mason wrote about 1.The heart, 2. Circulation of the blood, 3. Suppression of Urine, 4.The lungs and respiration, 5.Cough, 6. Sore eyes, 7. Cramps, 8. Itch, 9. Fever, 10. Dysentery etc, and then how to use Lavender as a medicine for convulsion disease, Opium as anaesthetic and the other useful medicine etc.¹⁸ Medical work of the delta started in 1865 when William Scott, an American missionary doctor came to Bassein and served as school physician for the Sgaw Karen School. But ill health compelled him to turn home after about two years. Later, a lady doctor, Dr. Fowler also served a short term.¹⁹ After that there were no missionary doctors serving in the Delta and medical work was confined to the treatment provided by some resident missionaries as they went on gospel tours.

One of those employed medical treatment of the sick and ailing as an aspect of evangelism was Rev. Conrad (1921–1950), a missionary of the Bassein- Myaungmya Pwo Karen mission. Before going on furlough in 1938 he paid visit to the churches of Southern Bassein and the visit helped him to make up his mind to give as much medical treatment as possible to the people. When he returned from furlough in December 1939, he included medical treatment in his programme of evangelism. On his tour in January 1940, Rev. Conrad gave a speeches on “Health and Healing” and treated common ailments. In cases beyond his reach he encouraged the patients to go to the nearest hospital for treatment. While he checked patient and treated them, his wife made a record of the name of the patients and their disease. They visited eleven villages and treated 225 patients.²⁰

When Rev. Conrad again visited the churches of Southern Bassein he was accompanied by a Bible woman, three lady teachers, one male teacher, a nurse and Sra Po Daik. On the tour, Rev. Conard and the nurse examined patient and one of the teachers recorded the number of the patients and the disease they suffered. Altogether 520 people were examined, of whom 120 were

¹⁸ Reverend Francis Mason, *A Few of the More Important Parts of Physiology, with Explanations of the Causes of Disease Materia Medica and Pathology*, Tavoy (Burma), Karen Mission Press, 1848, pp. 54, 59

¹⁹ “*Burma News*”, September-October, 1961, Vol.74, No.5, p-30. (“*Burma News*”, Sep-Oct, 1961, Vol. 74, No. 5)

²⁰ “*Burma News*”, June, 1940, Vol. LIII, No. 6, pp. 168, 169, 170. (“*Burma News*”, June, 1940, Vol. LIII, No. 6)

men, 121 women, 145 boys and 134 girls. They treated 259 worm cases, 60 ringworm cases, 12 itch cases, 3 sore ears cases, 46 constipation cases and 96 cases of other diseases. When the Pwo Karen Association meeting was held at Chanthagon village, the nurse treated 128 patients. After the meeting, Rev. Conrad went over the mountains to the seaside to visit the church there. The Bible women and the nurse continued to provide medical treatment on their tour, visiting twenty-seven churches, examining and treating 585 patients.

This programme of Rev. Conrad providing medical treatment together with the work of evangelism won the confidence and cooperation of the people and acceptance of Western medical practices. Based on his experience in conducting the health programme Rev. Conrad realized that it was necessary to provide a medicine chest to every village, to be entrusted to a person selected by the villagers. The villages would have to be visited by a nurse at least once a year, and if there should be an outbreak of the epidemic in any place, the people there must be made to collaborate to wipe out the breeding places of mosquitoes and sources of other diseases. Recognizing the value of the programme, the Director of Public Health and the Civil Surgeon of Bassein cooperated in this special programme of mission work.²¹

Miss Pound, a lady missionary of the Rangoon-Maubin Pwo Karen Baptist Mission was also another missionary who paid attention to social matters in the work of evangelism. Between 28 December 1934 and 25 January 1935, Miss Pound and two Bible women, Srama Thein May and Srama Hta Yin, toured the villages between Danubyu and Nyaungdon. Miss Pound found that the villages were poor in the midst of plenty and did not have their own land. Very few of the children were in school and did not attend the school regularly especially during harvest time. Health conditions were poor. Miss Pound and her team spent a great deal of time treating terrible cases of itch.²²

The Anglican Mission in Burma came to be organized in six dioceses: Rangoon, Taungoon, Mandalay, Myintkyina and Sittway. The Irrawaddy Delta was under Rangoon Diocese. In the Irrawaddy Delta, Kyaiklat became firmly established as a station of Anglican Mission in 1910 and became the centre of the Anglican mission of the Delta. Most of the Station established in the Delta by the Society for the propagation of the Gospel of the Anglican Mission were far from the big cities and did not have qualified doctors or medical facilities. The missionaries

²¹ *"Burma News"*, June, 1940, Vol. LIII, No. 6, pp. 169, 170

²² *"Burma News"*, February, 1935, Vol. XLVIII, No. 2, p. 22

brought along with them medicine such as iodine, castor, oil, soda, medicine for worm disease, quinine and aspirin. The missionaries gained confidence of the villagers by giving them medical treatments for smallpox, cholera, malaria, dental and oral disease and various kinds of injuries. When the missionaries first arrived in the Delta, the people suffered from cholera with the virus from up river villages infecting the downriver villages. Therefore missionaries encouraged the villagers to drink boiled water and to eat warm food.²³

The first health-care institution of the Anglicans was a school for the blind, established in 1914 by Rev. W.C.Purser. It was founded in 1920 by a school for the deaf and dumb for which Mary Chapman was responsible.²⁴ In 1930 Sister Avice Cam who had been serving in Mandalay Society for the propagation of the Gospel Hospital, was sent by Archbishop N.H. Tabbs to Nyaung Ngu, where there was an outbreak of cholera. Sister established a dispensary for out-patients in the lower storey of the building while in-patients were looked after in upper storey. Taking with her a medicine case, Sister Cam also travelled to other villages by boat, another nurse Daw Hla Yin taking care of the dispensary at Nyaung Nyu in her absence.²⁵ In 1934, a small maternity hospital was established in Pedaw under the charge of Sister Cam. The hospital built of wood, bamboo and nipa palm had a ten bedded room, a maternity room and a bedroom for Sister Cam. She also started a one year training course for nurse at Pedaw. Girls from other villages also came. Later, these trained nurses established dispensaries in their native villages.²⁶

Mary Chapman, superintendent of the deaf and dumb school in Rangoon and Josephine Chapman visited the hospital in Pedaw and described their experience:

“This is bigger than the house, but not very big. In the ward we find four beds and in each of the four beds, we see little hanging cradles, we find sweet little brown babies. Next to the ward is another big room where Miss Cam keeps all the medicine and where she looks after the people who come every day from the village because they are not feeling well, or because

²³ *Myanmar Naingngan Khariyan Athindaw Thamine, 1877-2001(History of the Christian Church in Myanmar)*, Christian Church of Myanmar, Press and publishing Department, 2001, pp. 50, 241, 242 (Khariyan Athindaw Thamine)

²⁴ *A Dictionary of Asian Christianity*, edited by Scott.W, (Sunquist, USA, 2001), p. 53 (Asian Christianity)

²⁵ Sister Cam, “Hsay Kuthamu Pyint Sasana Pyu Chin” (Propagation of Religion Through Medical Work), *The Record of The Opening Ceremony of Archbishop Diocese*, Lin Press,Yangon, 1870, p. 29

²⁶ *Khariyan Athindaw Thamine*, p. 242

they have cut themselves or fallen down or have sore eyes or a pain. There are three nurses in Pedaw, but Miss Cam has other too who live in other villages and have little tiny day hospital”²⁷

Sister Avice Cam was the most prominent of the Society for the propagation of the Gospel Medical missionaries of the Delta. Before she arrival in the Delta the women of the region gave birth in traditional way, but she changed that and provided a safer way. She selflessly sacrificed herself to promote the good health of the Delta people and deserve the status of heroine of the Anglican Mission in the Delta.

With the effort of the Christian missionaries, the Karen of the Delta became familiar with Western Medical practices. The Karen used to say “If you wash your clothes a tiger will eat you”, but with the Christian Missionaries making them aware of the modern ideas of health and cleanliness they later learned to loved according to their ideas.²⁸

The Progress of Karen People

After the American missionary doctor, Dr. Fowler served a short term and left the Bassein- Myaungmya mission; there were the native Christian doctors who carried on private practice in the Delta after retirement from government service. Notably among these were Dr. Bokanaung, Dr.P. Bogale, Sir San C. Po and Dr. Ba Than Chain among the Sgaw Karens and Dr. Aung Myat Kyaw and Dr. Daw Sein Shin among the Pow Karens. All of them received medical training either in USA or UK²⁹ and had earned a medical degree.

Sir San C. Po was the best known of the native. When San Po (the middle name initial “C” was to come later) was born on 4th October 1870 at Koesue village, five mile north of Bassein. As a child he walked to his school in Bassein every day. His father is U Aung Nyo and mother is Naw Ma Gay Wah. San Po attended school at Bassein Sgaw Karen School. To study at school every day he had to walk 5 miles from his home to school.³⁰ The head of the school, an American

²⁷ Chapman and Josephine, *Brave Christians of Burma*, London, The Society for the Propagation of the Gospel in Foreign Parts, 1946, pp. 31-34

²⁸ Thara Ba Tu, *Kaw Pathe Myaungmya Bler Tie A'tah Aouch Pwao 1837-1963* (Pathein Myaungmya Baptist Churches 1837-1963), p. 92

²⁹ “*Burma News*”, Sep-Oct, 1961, Vol. 74, No.5, p. 30

³⁰ Maung Sin Kyal, *Myanmar Pyi Chit Kayin Amyothar Kaung Saung Myar*, (Karen National leaders who love Myanmar), Seik Ku Cho Cho Press, 2014, p. 83

missionary named Charles Nichole was impressed with his intelligence and diligence and decided that he ought to continue his education in the United States. Thus at the age of 14 Saw San Po, who later became Sir San C. Po, and Rev. Nicholas left Burma and went to the United States.³¹

He enrolled at College Academy in Hamiton, New York. After graduating from the Academy he determined to study medicine at Albang Medical College. He was admitted to the college in the fall of 1890 and was granted free tuition. He graduated in 1893. In May 1894, Dr. San C. Po headed for home. He started to work in private practice at Bassein. A year later he joined the government service and was appointed resident medical officer in Bassein. He had been there for more than six years when Col. Castor took charge of the Bassein Civil Hospital. Col. Castor was abusive in language and high-handed in dealing with his staff. Dr. San C. Po clashed with him and tended his resignation.³²

In 1902, Dr. San C. Po once again began his career as a private medical practitioner in Bassein. His dispensary was known as Druggist Hall and located at the corner of Commissioner Road and Mye Nu Road. The locality of the dispensary was also favourable as it was in a busy part of the city. About the time that Dr. San C. Po resigned from government service, plague occurred in many parts of Burma. Col. Maxwell, the Commissioner of Irrawaddy Division entrusted Dr. San C. Po with the work of an extensive inoculation programme. At that time the advantage of inoculation was little known in Burma and it had to be proved to the people that it would do them no harm but good. Inoculation was at that time in its early stage of development and was not free from mishap.

As Dr. San C. Po had come across a mishap in medical journal that twenty-seven men died in Bombay after being inoculated, he refused to be inoculated for sometimes before he was conclusively convinced that the mistake depended upon the inoculators. After a wider reading on inoculation and observing its result, he made up his mind to put it into practice. He was inoculated together with other well-known people of the town such as U Po Hla, the father of Sir Ba U, later President of the Union of Burma and about 400 students of the Government High School. After the inoculation, a notice was issued that Dr. San C. Po and his team would be at different parts of the town to inoculate people. Within two weeks, 18,000 people received inoculation. After inoculations in the town and its vicinity his team then toured the whole District

³¹ San C.Po, *Burma and the Karens*, London, Elliot Stoke, 1928, p.viii (San C. Po)

³² *Asian Christianity*, p. 663

and inoculated more than 20,000 people within less than a month.³³

Dr. San C. Po also gained fame in the treatment of kidney stones. He used the American method of operation, which was easier and took less time than the English method. Some English doctors became interested in his method and came and observed it at his dispensary. Although trained in Western medicine, Dr. San C. Po did not look down on traditional methods of treatment. He adapted his Western method to the need of patients when necessary. He also had a very good bed-side manner. Some patients had confidence only in his treatment and did not trust his assistants even though their disease might be minor. Later he established a house-like hospital near his dispensary. Patients from villages were hospitalized in this house and their attendants were given full liberty to stay with the patients and cook their own meals at this hospital-house.

Dr. San C. Po's dispensary was famous for producing three kinds of medicine: the R and S mixture (Rhubarb and Soda) for flatulence, the ringworm balm, and wind balm, a mixture somewhat like a carminative. Another well-known medicine of Dr. San C. Po was a lotion for the treatment of wounds. It was a mixture of tincture and quinine, the prescription being given to him by a German physician. Dr. San C. Po took delight in inviting sick friends to his town, giving them medical treatment and when necessary, even treating them free of charge. The townspeople took a remarkable liking to him because he was concerned with serving people rather than with making money.³⁴ From 1902 to 1912 Dr. San C. Po worked for public welfare in the Bassein District, especially in the area of preventive measures against the plague and cholera. He was awarded a Delhi Dubar Medal in 1911 for his humanitarian service. In 1926 he was awarded the C.B.E (Commander of the Order of the British Empire) and in 1933 was made a knight Bachelor. He died at the age of seventy-six in 1946.³⁵

Sir San C. Po was also prominent in promoting the social welfare of the Karens. In 1915 he established the Karen Association in Bassein. Before a building could be erected for the Association, its meetings were held in his house. The main objective of the Association was to promote cordiality, better understanding and cooperation between the governing and governed. A secondary purpose was to promote acquaintance between Karen officials and the Karen

³³ Saw Victor San Lone, *"San C. Po: Apologist for the Karens"*, (A thesis for the degree of BRE, Myanmar Divinity School, Insein, 1964), pp. 35, 36 (San Lone, San C.Po)

³⁴ San Lone, *San C.Po*, pp. 37, 38

³⁵ *Asian Christianity*, pp. 663

people, so that they could make known their difficulties and seek help. "Union is Strength" was the motto of the Association.³⁶

In memory of Sir San C. Po and his achievement in medical service, the Bassein-Myaungmya Sgaw Karen Association established the Sir San C. Po Memorial Hospital and Nurses' Training School at Yedwinyegon in 1949. The hospital situated in an ideal Delta village, fitted into its rural setting and served not only the farmers of the area but also others who came from a distance for treatment or training.³⁷ Dr. Ba Than Chain is the first doctor who take care Sir San C. Po Memorial Hospital and Nurses' Traing School at Yedwinyegon.³⁸

Dr. Ba Than Chain was born on 18th April 1891, Myenu Road, Bassein. He is the son of U Chain Myook and Daw Shwe Lone. He studied at American Baptist Mission Burmese School, Bassein 1897-1900 and continued studied at Government High School, Rangoon 1901-1908. He continued his studied at Rangoon College and Graduated B.A in 1912. Proceeded to United Kingdom in 1913 studied Medicine in University of Edinburgh and graduated M.B.Ch.B, in 1917. He served as intern at Royal Infirmary, Oldham, England. In 1919 he returned to Burma and joined the Burma Medical Service and served as Resident House Surgeon, Rangoon General Hospital, 1920-1925. In 1926 he was promoted to Civil Surgeon and served in various districts such as Magwe, Tavoy, Mergui, Insein and Myaungmya. In 1927 he married with Lucy Hla Htoo and have five children.

In 1937 he became Assistant Inspector General of Civil Hospitals. In 1940 he was Reappointed Civil Surgeon and served in Thayetmyo Bassein. During the Japanese Occupation period he was appointed as the Director of Medical Services, Burma. During the Civil Affairs Service (Burma) period, served as Deputy Chief Civil Affairs Officer (Medical). He retired in 1950 and settled in Bassein. He was Re-employed as Director of Health Assistant Training School Rangoon from 1951 to 1961. He served on the Burma Medical Council for three continues terms. Retired in July 1961 and settled at 1 Aungthabye Lane, Insein and he died on 7 June 1968. Awarded KSM, 1914, Thiripyanchi, 1954, President, Burma Medical Association, 1952-1953.³⁹

³⁶ San Lone, *San C.Po*, p. 44

³⁷ Maung Shwe Wa, *Burma Baptist Chronicle, Book I*, Rangoon University Press, 1963, 245.

³⁸ Thara Ba Tu, *Kaw Pathi myaungmya Sgaw Bler Tie A'tah Aouch Pwao 1837-1961* (Pathein-Myaungmya Sgaw Karen Baptist Church 1837-1961), Seminary Press, Insein, 1963, p 109

³⁹ Professor U Tun Aung Chain (Son of Dr. Ba Than Chain) manuscript

Conclusion

Because of the Christian Missionaries the Karen people (1) became to know how to prevent themselves from infectious diseases such as cholera, malaria (2) they became familiar with western medical practice and change their living way into a safer way (3) they get the awareness of the modern ideas of health and cleanliness (4) later the Karen native doctors such as Dr. San C. Po and Dr. Ba Than Chain became famous doctor among the Karen people. Even though the health care activities of the Christian Mission in the Delta were less extensive than their religious and educational activities. The establishment of the hospital of Sir. San C. Po and maternity hospital of Sister Cam were noteworthy achievements. And we can see because of Christian Missionaries the Karen women and men steadily know how to settle their life in the modern world.

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